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BULL

OF HIS

HOLINESS LEO XII.

FOR THE INDICTION OF THE

UNIVERSAL JUBILEE

OF 1826.

TO WHICH ARE ANNEXED, THE

MANDATE, DIRECTIONS AND INSTRUCTIONS

OF THE

MOST REV. ARCHBISHOP OF BALTIMORE.

Baltimore:

PUBLISHED BY FIELDING LUCAS, JUNR.

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1826.

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BULL
OF
HIS HOLINESS LEO XII.

FOR THE INDICATION OF THE
UNIVERSAL JUBILEE
OF 1826.

LEO BISHOP,
SERVANT OF THE SERVANTS OF GOD, TO ALL THE
CHRISTIAN FAITHFUL WHOM THESE PRESENTS SHALL
REACH, HEALTH AND THE APOSTOLICAL BENEDICTION.

OUR heart leaped for joy in God our Saviour, when, last year, after the long and dismal tempests which raged all over the holy Church of Jesus Christ, we announced to you with the apostolic trumpet, that days more mild and placid, had begun to dawn. We could then felicitate ourselves with you all, on beholding the return of the merciful year of the Lord, the year of the great Jubilee, in which the infinite treasure of the merits of our Saviour and of his Saints, of which, through the divine goodness and condescension, we are the dispenser, and which, by the just and severe judgment of God on the sins of men, the enemy of mankind had kept closed, was again to be opened through our feeble ministry. Wherefore, when we proclaimed to all the Christian Faithful the *acceptable time* and *the days of sal-*

6.09
MAY 13

vation, we exhorted them with paternal tenderness, to appease by sincere repentance and the reformation of their manners, the majesty of God so often offended by our crimes; to approach with confidence the throne of divine grace, in order to obtain pardon at this favourable season; to undertake according to ancient custom a pious pilgrimage to the tombs of the holy apostles, there to merit, by humble supplications, the forgiveness of their sins. On the present occasion, we announce to you with a renewal of our joy, that in this respect our satisfaction was complete, and, that as we ardently desired, the auspicious year of the Jubilee commenced and concluded not only with perfect peace and tranquillity, but, through the mercy of God, with piety and holiness, and, as we have every reason to hope, to the great advantage of the faithful. For, according to ancient usage, and with the accustomed solemnity, we opened and closed the sacred gates personally, or by our venerable brethren the Cardinals of the Holy Roman Church. Thus, on the eve of the nativity of our Lord, we ourselves opened the gate of the Basilick of the Prince of the Apostles on the Vatican hill, with great joy of heart, and amidst a very numerous concourse of people. Meanwhile, Cardinals appointed legates *a latere*, were deputed to open the other basilicks. And after the lapse of a twelvemonth, we closed the sacred gates with the same solemnity, either by ourselves, or by Cardinals invested with the title of legates: so that the termination of the holy year corresponded with its happy commencement.

Our consolation would, however, have been enhanced, if, according to ancient custom, we could have designated as the fourth Basilick, to be visited with the

design of obtaining the indulgence of the Jubilee, the Basilick of St. Paul on the road to Ostia, along with the Basilicks of St. Peter, St. John of Lateran, and St. Mary Major. But this splendid ornament of Rome, which had stood an illustrious monument of the munificence and of the piety of the ancient ages, and had been consecrated by the religion of so many centuries, was, two years ago, involved in flames, to our great sorrow, and the regret of the Roman people, and of the Catholic world. At the same time that we spare no pains to raise this edifice from its present ruins, we thought proper to provide for the safety as well as for the piety of the faithful eager to partake in the indulgence of the Jubilee. In place of the Basilick of the *Doctor of the Gentiles*, we, therefore, substituted the ancient and venerable Basilick of St. Mary, on the other bank of the Tiber, which enjoyed, during the holy year, all the privileges and favours granted in former years to the Basilick of St. Paul. In this we had before our eyes the example of our predecessor Urban VIII. of happy memory, who, finding that at the period of the Jubilee proclaimed by him, the faithful could not, without risk, frequent the Basilick of St. Paul, from the unwholesomeness of the air, and the danger of contagion, substituted in the room of that church the Basilick of St. Mary on the other bank of the Tiber, to make up the four Basilicks, to be visited according to the form prescribed, for gaining the indulgence of the Jubilee.

We performed therefore the part which devolved on our ministry—we opened to all, in virtue of the power entrusted to us from above, the treasures of divine mercy, and, with paternal affection, we invited all the faithful to come with joy, and *draw waters from the*

fountains of the Saviour; life-giving waters; waters springing up into life everlasting. But what would all this have availed, if the pious disposition of the faithful and a sincere zeal for their salvation, had not answered our desires and solicitude? And, in this respect also, must we bless our *God and Father of our Lord Jesus Christ, the Father of Mercies and the God of all consolation*, who vouchsafed to comfort us this year beyond the expectation of many, and who granted his flock to hear the voice of the Supreme Pastor, by the mouth of his unworthy Vicegerent upon earth. For although we did not behold that concourse of men from all the nations of the world, who, at the time of the Jubilee, formerly assembled in the holy city, to the wonder of the universe and the joy of the Roman Pontiffs our predecessors, yet we have reason to attribute this diminution of the numbers of the faithful that flocked to the sacred porticoes, not to the diminution of faith in their hearts, or to coldness for the works of piety, but rather to the distress of the times. This distress was such, that many very justly dreaded the dangers of the pilgrimage: although the event was happy, with the merciful interposition of God, who, on this, as on other similar occasions, averted every species of calamity.

This benefit of his Providence will be readily acknowledged, if we attentively consider the numbers which met within the Holy City for the purpose of the Jubilee. For the concourse of pilgrims was very considerable through the whole course of the year; and yet, no commotion or tumult could be observed in town, or in the countries by which they passed: but, in all places, great joy prevailed, with sincere exultation and *the good odour of Christ*. As for our Capital, when was it blessed with

more profound peace and greater security? At what other period did religion, piety, faith, charity, and all other virtues, shine with greater lustre? At what other period could this noble city present a stronger claim to the title of Mother and Capital of the Christian world, not only for the authority of its spiritual government, but the examples of its faith? Oh! how warm the contest of fervour between the strangers and the Romans: how worthy a spectacle did it exhibit to God, to angels, and to men! How often did we behold with our own eyes, numerous companies of the natives and strangers emulously hastening to the holy Basilicks *in the spirit of humility, and with a contrite heart*, to receive in their souls, cleansed by the sacrament of reconciliation, the vivifying mysteries of christian unity; imploring the divine mercy; invoking the assistance and protection of the glorious Virgin Mary, the blessed Precursor, and the holy Apostles; with one accord beseeching God for the peace and exaltation of the Catholic Church, the preservation and salvation of all who believe in Jesus Christ, for the concord and happiness of christian princes and governments; for the repentance of all that have gone astray, and the sincere conversion of sinners. How often did we ourselves hear the vast squares, the streets and hills of Rome, resound afar with sacred canticles, pious prayers, and the praises of God! How often was our heart seized with tender emotion, to behold crowds of the faithful prostrate at our feet, honouring in the feebleness of our person the power of the Vicar of Jesus Christ, and, with every mark of filial obeisance, revering in us the very Prince of the Apostles, whose dignity is perpetuated even in his unworthy successor.

What shall we say of the services of all kinds, dictated by christian compassion, and rendered to the indigent of every species and every nation; of the hospitality exercised towards pilgrims and strangers? With what marks of sincere benevolence were they received on their arrival at the Holy City—how numerous the attentions bestowed on them to sooth the fatigues of their pilgrimage! Why should we mention on this occasion, the illustrious example given by our venerable brethren the Cardinals of the Holy Roman Church, and by the other great officers of our court? Shall we speak of the crowds of faithful of both sexes, of all ages and conditions, many of whom, not less remarkable for their rank and nobility, than for their unfeigned piety, who, stooping even below the least of their brethren, exhibited perfect models of christian humility? amongst whom were to be seen sovereigns and princes, who, by the practice of good works, even in the ardour of youth, commanded amongst the Romans and strangers so much admiration, that they cease not to *glorify their Father who is in heaven*, even to the present day. Lastly, with what praise shall we extol the enlightened and indefatigable zeal, the unremitting toils of the venerable priests, secular and regular, who so eagerly lent their assistance to the concourse of penitents recurring to the fountain of mercy, the end and sole object proposed in the salutary institution of the Jubilee? But each one *shall have praise from God* proportioned to his labours. As for us, who retrace these recollections in our mind, we are compelled to acknowledge that we want expressions to give utterance to the heartfelt joy experienced at this spectacle, the delightful sentiment of which, more than once melted us into tears.

This year, was therefore a year of salvation; both to the inhabitants of this city, and to multitudes of the faithful, who, on their return from their pious pilgrimage at Rome, can confirm in detail what we can here only briefly touch. For they themselves often observed with wonder, the power of christian charity, in exciting in the hearts of the beholders, faith, the love of God, sincere aversion to sin, and a lively desire of their advancement in perfection: that christian charity, we mean, which exists only within the pale of the Catholic church, and which, by its fruits, shows how widely it differs from false charity. When returned to their country, these pilgrims will not only speak of the many feeble souls that were strengthened, the sick that recovered their health, the bewildered who were brought back to the paths of righteousness; but they will exhibit in their conduct the change that has been wrought in their minds and hearts: they will be friends of peace and harmony, faithful to God and their government, and moreover, so steadfastly attached to the supreme Author of all good, by faith, hope, and charity, that it will be manifest that they have laid aside the *leaven of malice*, and obtained an ample share in the indulgence. This fruit, however abundant, was not the principal and only object which we had in view, in publishing the Jubilee. For it was but just, that the paternal charity which *presseth us*, should extend to all nations, and provide for the private welfare of individuals, whilst we attended to the general interest of the church. Wherefore, we have poured out on all the faithful the treasures of apostolical liberality, that, being leagued together in holy union for the common good, they may by joint supplications, move the clemency of the Lord to promote the sanctity of the Catholic Church; widen

the kingdom of his Son, deliver the world from all error; lead all mankind to the *knowledge of the truth* and the path of salvation; firmly establish all christian nations in the bonds of that *peace which the world cannot give*; save his people; bless his inheritance, and direct the steps of his children until they have been admitted into heaven.

Confiding therefore in the mercy of God, and the authority of his holy apostles Peter and Paul, in virtue of the supreme power of *binding and loosing*, which we have received from the Lord without any regard to our merits, we grant to all the faithful of both sexes, in what part soever of the world they may dwell, in communion with the holy See, and subject to its spiritual jurisdiction, even to such as may have come to Rome last year, and who, there or elsewhere, gained in any manner the Jubilee granted by us, provided that, having confessed their sins with true contrition, and received communion within the space of six months, to be reckoned from the publication of the present Bull, in each diocess, they devoutly visit the principal or cathedral church, and three others of the same place, or of the same town or its suburbs, which churches shall be designated by the Ordinaries, their Vicars, or others as delegated by them, and that they offer to God in these churches, fervent prayers for the exaltation of the holy Church our mother, for the conversion of infidels and hereticks; for the concord of christian princes, and for the security and tranquillity of all nations and governments; the power of obtaining once the plenary indulgence of the present Jubilee, the remission and pardon of all temporal punishment due to their sins, as if they had personally visited, on the appointed days, the four Basilicks or Churches desig-

nated by us within and without the city of Rome, for the purposes of the Jubilee, and that they shall have complied with the other requisite conditions.*

We address this solemn declaration of our intentions and our will, to all the Patriarchs, Primates, Archbishops, Bishops, Ordinaries, and other persons lawfully exercising ordinary jurisdiction, who are in the favour and communion of the Apostolick See: and we earnestly entreat them in the name of our Lord Jesus Christ, the prince of all pastors, not to lose sight of the rock *whence they are hewn*, and to give proofs of the close union and amity by which they are cemented to the Church of Rome. In proclaiming to their flocks these great benefits, let them not cease to impress on their minds that unspeakable providence and that immense love of God towards us, which shine with so much lustre in the institution and the effects of the Jubilee. For the sinner who would neglect these abundant graces, and refuse the pardon which is offered to him on conditions so full of mildness, would render himself inexcusable, and consequently unworthy of ever becoming the object of the mercy of the Almighty. It becomes, then, the important duty of Bishops, to urge the faithful of Jesus Christ to return by sincere repentance to God, who is the only author of their salvation, and to make use of the graces of this Jubilee to the advantage of their souls. But, venerable brethren, in vain should we hope for so favourable a result, unless you enter into our views, and perform with zeal and courage this part of the pastoral functions. In feeding the flocks which have been committed to your charge, your first care must be, to lead them from the poisonous

* Some paragraphs and passages of the original are omitted as being foreign to the Catholics of the United States.

pastures on which they are perfidiously enticed to feed; to discover to them the numerous snares that have been laid for their destruction, and to preserve them by salutary admonitions from the contagion of those countless errors which are fostered and propagated by the impious. Should you, however, meet with persons who *will not endure sound doctrine, and who turn their hearing from the truth and hasten to fables*, do not be discouraged; but bearing in mind, him whose place you hold, and whose cause has been entrusted to you, *reprove, entreat, rebuke in all patience and doctrine*; and think not your labours terminated, till Christ, by whom you are animated, reigns triumphant in all hearts. Let neither the number, the artifices, nor the fury of your enemies intimidate you; if the Lord *hath given you a strong conflict* it is *that you may overcome and know, that wisdom is mightier than all*; for it is this divine wisdom, that conducts the steps, directs the hands and hearts of christian pastors, and prevents the gates of hell from ever prevailing against the Church of Christ. Let all your vigilance and all your efforts be directed to remove from your flocks those impious, immoral, pestilential productions, which the mortal enemy of the human race scatters on all sides, with incredible profusion. These evils bring to our minds the mournful words of the prophet: *cursing, and lying, and theft, have overflowed, and blood hath touched blood*. It is the source of profound grief to the virtuous to behold, not only morality destroyed, but the fundamental principles of christian faith and the tenets of our venerable religion exposed to the danger of being subverted by this deluge of bad books. With one heart and one soul, put on, my venerable brethren, *put on the armour of faith, that you may be able to extinguish the fiery darts of the most*

wicked one. Seize the sword of the spirit which is the word of God, and fight with courage. If God be for us, who shall be against us?

It is to you, O children of the Catholic Church! that we now address ourselves. Walking in the footsteps of our ancestors, and yielding to the pious desires of the faithful, we extend to the whole Catholic world the indulgence of the Jubilee, and we most solemnly and affectionately exhort and entreat you, not to receive in vain so excellent a grace of God. It now becomes more necessary than ever, to think in your hearts, in order that you may *bring forth fruits worthy of penance, and flee the wrath to come.* To this you are summoned by the evils under which we have so long groaned, and which threaten to return with increased fury, unless sincere repentance bring us back to the paths of justice: *for the hand of the Lord is stretched out still.*

Hear then, ye nations of the universe; give ear all ye inhabitants of the earth, for we are the *ambassadors of Jesus Christ*, and it is in his name that we address you. *Be reconciled to God, do penance, beware of false prophets, who come to you in the cloathing of sheep, but inwardly they are ravening wolves: by their fruits ye shall know them. Be not led away with various and strange doctrines.* You are surrounded by false christs and false prophets, *having an appearance indeed of godliness, but denying the power thereof;* who, under the specious pretext of correcting abuses and superstitions, aim at nothing less than the total subversion of religion. *Hedge in your ears with thorns, and hear not wicked tongues.* Throw away all irreligious and licentious books: they are the *golden cup of Babylon, full of abomination and filthiness*, in which deadly poison is

administered to the incautious. Be not ashamed of imitating the faith and the example of the primitive christians, who, after having learned the truths of the gospel, and the science of salvation, collected the books that contained false and empty doctrines, and burnt them publicly. Shall there be one child of the Catholic Church, so lamentably insensible to every sentiment of faith and morality, as to refuse to purchase the grace of the Jubilee, by the sacrifice of the abominations of Egypt? We entreat you, we conjure you through Jesus Christ, *despise not the riches of the goodness, the patience, the long-suffering of God*, lest knowing not, or affecting not to know; *that the benignity of God leadeth you to penance, you treasure up to yourselves wrath against the day of wrath*. Let each one *recount all his years to God, in the bitterness of his soul*; let him wash away his sins with his tears; let him renounce his errors; let him shun, with detestation, the teachers of falsehood; in short, let him return to God with his whole heart, that the Lord being appeased and looking with complacency on his people, may become propitious, and that instead of the chastisements deserved, he may grant an abundance of goods in this life, as an earnest of the eternal rewards of the next.

Given at Rome, at the Basilick of St. Peter, in the year of the incarnation of our Lord, one thousand, eight hundred and twenty-five, on the eighth of the calends of January, in the third year of our Pontificate.

[Signed]

B. CARDINAL PRO-DATARY,

For CARD. ALBANI,

F. CAPACCINI, *Substitute*.

AMBROSE,

**BY DIVINE PERMISSION, AND WITH THE APPROBATION OF THE
APOSTOLIC SEE,**

ARCHBISHOP OF BALTIMORE,

TO THE FAITHFUL OF OUR DIOCESS,

**GRACE AND THE BLESSING OF GOD THROUGH OUR LORD
JESUS CHRIST.**

DEARLY BELOVED BRETHREN:

We feel great consolation in having it in our power to proclaim to you the Jubilee lately granted by His Holiness Leo XII. to the whole Catholic world. After having, during the course of the last year, conferred the spiritual benefits attached to that merciful dispensation, on the happy inhabitants of Rome, and on the faithful, who, from neighbouring nations, went to visit that holy and immortal city, he resolved to extend the same favour to the numberless multitude of his children spread over every quarter of the globe. For, although they live at considerable distances from him, and he has no hope of ever seeing them in this world, still they are no less dear to his heart, no less the objects of his tender and pastoral solicitude, than the portion of his flock placed under his immediate inspection and fatherly government. Redeemed, as they all are, by the blood of Jesus Christ, he embraces them with equal affection in his unbounded charity, and constantly exerts his energetic

zeal to promote their sanctification in this world, and to secure to them the possession of eternal happiness hereafter, by every means in his power.

The vicar of Jesus Christ, dearly beloved Brethren, is acquainted with the weakness and spiritual misery to which man is exposed during his mortal life. He knows, that in the sight of God we are all sinners, and therefore are more or less bound to satisfy his justice for the many offences we have committed, and still daily commit. The deplorable state of mortal sin in which many christians live, although brought up in the bosom of the true Church of Christ, deeply afflicts his soul, and commands in their behalf the exertions of his pastoral charity and zeal. They have all the ordinary means of salvation: but, unfortunately, seduced by the delusive pleasures and goods of this life, they neglect to make use of them. In vain do their immediate pastors invite them to repentance; in vain do they offer them the merciful institution which Jesus Christ has left to his Church for the justification of sinners; in vain does God himself alarm their guilty souls by remorse and the terrors of the judgment they are to undergo, they continue to multiply their iniquities, and to walk on blindfolded towards that miserable eternity of woes, to which every obdurate impenitent sinner shall infallibly be condemned. After the example of his divine master, our Lord and Saviour Jesus Christ, whose vicar and representative he is on earth, our chief Pastor spares no pains to save those deluded christians from the ruin that awaits them. From the chair of St. Peter, on which he is elevated, he raises his paternal voice and invites them all, in whatever part of the world they may reside, to abandon their sinful course of life, and to approach with hearts

penetrated with sorrow and compunction, to the tribunal of mercy established by the Saviour of the world for the sanctification of those, who, by sin have become the enemies of his heavenly Father; and as he foresees that many would not comply with his charitable invitation, in dread of the exterior acts of penance which might be required in the reception of that sacrament, he encourages them, by the promise, in case of their sincere conversion, that he will exert all the spiritual power which he has received from Jesus Christ, and remit the whole temporal punishment which, as repentant sinners, they might expect to undergo, after their eternal sentence has been reversed.

We trust in God, dearly beloved Brethren, that none of you will neglect to profit by this extraordinary favour, which is now offered to you by the vicar of Jesus Christ. *Behold, now is the acceptable time, behold, now is the day of salvation!*

Ye, faithful servants and friends of God! you will make use of this memorable occasion, to increase your habitual fervour and piety. Fortified by the sanctifying grace which you possess in your soul, you do not, now indeed, incur the guilt of any mortal offence against the law of your Creator. At peace with him, you have not to fear the sentence of eternal misery that shall be pronounced against those, who, contaminated by grievous sins, die in impenitence. But have you fully satisfied divine justice for the mortal sins which you committed during the course of your past life? You have, it is true, humbly confessed them to the minister of Jesus Christ, who, upon the signs of profound contrition, which you manifested, absolved you, in the name of his divine master, from their guilt and the eternal punishment

incurred. But did you perform with proper sentiments of sorrow and compunction, the penance which he enjoined? Instead of rendering it, by the fervour of your dispositions adequate to the temporal punishment which every sinner has to undergo after having obtained the grace of reconciliation with his offended God, have you not accomplished it with tepidity and indifference? Since your conversion, you avoid with religious dread every grievous transgression of the law of God: but do you not still daily commit venial offences against humility, mortification, patience, charity and other christian virtues? Contrast not your conduct with that of your fellow christians who openly live in sin, but with the sanctity of God and the infinite purity of his law, and then you will readily acknowledge that you stand in great need of the grace of the Jubilee.

But you particularly, O sinners! attend with respect and gratitude to the voice of the supreme head of the Church, calling you to repentance. Since many years perhaps, you live in open violation of the most imperative precepts of religion. What would become of you were sudden death to transport you, in an instant, before the tribunal of the Judge of mankind, in your present miserable condition? Often has divine mercy pressed you by interior admonitions to return from your wanderings, to the house of your heavenly Father. No longer resist his gracious invitations. Tremble lest his irritated justice abandon you at last to a reprobate sense and you perish for ever. Your pastors during this holy time will offer up to heaven in your behalf the adorable victim, whose blood washes away the sins of the world. They will propose to your meditation the truths of the gospel, best calculated to make a salutary impression on

your souls. They *will stand between the temple and the altar*, and raising their hands to the throne of mercy, will cry out: *spare, O Lord! spare thy people*, Joel ii. 17. At the same time, your Catholic brethren in this country, and the millions who are spread all over the world, will in a body offer up fervent prayers, to obtain for you the grace of a sincere conversion.

Can you ever hope again to enjoy the benefit resulting from so extensive and so powerful a co-operation? This you cannot do without manifest temerity. Jubilees are granted at periods too distant to justify the man who neglects one, in the hope that he will ever profit by another.

What consolation it would be to us, dearly beloved Brethren, if it were in our power to inform the vicar of Jesus Christ, that his distant children of the United States have received with sensible joy and gratitude the grace of the Jubilee, and profited by it! That those among them who already served Almighty God with fervour and fidelity, are resolved to spend their lives in a still greater degree of christian perfection; that sinners have abandoned their depraved habits; that the drunkard is become sober; the libertine, religious; the impure, chaste; the unjust, honest; the proud, humble; the ambitious, disinterested; in a word, that the Catholic Church in this country is now like that of the primitive ages, *without spot or wrinkle*, the object of the love of her divine spouse, Jesus Christ, and of the admiration of all those who behold her beauty and sanctity! May God grant in his infinite mercy that this be the case, AMEN!

† AMBROSE, *Archbishop of Baltimore.*

Baltimore, 13th May, 1826.

GENERAL REGULATIONS.

1. In order to afford every congregation of this extensive diocese the opportunity of gaining the indulgence granted by His Holiness, the time of the Jubilee will last from next Whitsunday till the last day of the present year.

2. Within that period of time, every pastor will give a spiritual retreat of a week to the members of his congregation. It is left to him to determine the series of the spiritual exercises to be performed. During the course of that week, the faithful must approach with proper sentiments of contrition and piety to the sacrament of Penance, and receive worthily the blessed Eucharist. Moreover, they must visit some neighbouring churches a certain number of times fixed by their pastor. In these churches, they will kneel down and recite with devotion five times the Lord's Prayer, and five times Hail Mary, in conformity with the intention of His Holiness. To these prayers they are exhorted to add some of those printed after our instruction on the Jubilee, or any others found in prayer books used in this diocese. Those who cannot read, will recite the Rosary. On the Sunday preceding the opening of the retreat, the pastor will read, after the Gospel of the last Mass, the Bull of Leo XII. and our Mandate.

3. As pastors of numerous congregations could not in the space of a week hear all their penitents, they are hereby authorised to add to the week of the retreat any number of days which they may deem necessary.

4. During the week of the retreat, it is earnestly re-

commended to those who attend it, to distribute alms to the poor, each according to his abilities; to fast on Wednesday, Friday, and Saturday; to shun with care worldly conversations and societies calculated to distract their minds, and to stifle in their hearts the spirit of compunction and christian penance.

5. Those who are detained at home by sickness, infirmities, old age, &c. &c. &c. or who are confined in alms-houses or other public institutions, may gain the indulgence of the Jubilee, by complying with the directions of the reverend clergyman who visits them. Those who are travelling on sea or land, upon their return home shall enjoy the same privilege, upon the same condition.

6. In country places where the churches are situated at considerable distances, one from another, to the obligation of visiting them, the pastor will substitute some prayers, to be said either in the church habitually frequented by the Catholics of that neighbourhood, or in their own private houses.

The pastors residing in cities in which there are churches situated at a comparatively small distance one from another, are authorised likewise to substitute some acts of piety, to the general obligation imposed upon the faithful, of visiting some of them, in behalf of all those who could not comply with it, without serious inconveniency.

7. Some pastors of country congregations, will very likely find it impracticable to collect the faithful every day during a week, and to give them a spiritual retreat. In that case, on the Sunday most convenient to themselves and to their flock, they will publish the Jubilee, and assign the exercises of piety which are to be per-

formed in each family; so that they be prepared, on the next church Sunday, to approach the sacraments of Penance and the Holy Eucharist, and to receive the benefit of the Jubilee.

8. Our beloved Daughters in Christ, the nuns of the Visitation of Georgetown and the Carmelites of Port Tobacco, will erect within the inclosure of their convents, two oratories, distinct from their present chapels. They will visit them the number of times, and say the prayers prescribed by their reverend spiritual Directors.

REGULATIONS FOR THE CITIES OF BALTIMORE AND WASHINGTON.

On Whitsunday next, all the reverend pastors of Baltimore will proclaim at High Mass, the Jubilee in their respective churches, by reading the Bull of Leo XII. and the foregoing Mandate.

On the same great festival, all the reverend clergy of this city will meet precisely, at half past four o'clock, P. M. in the Cathedral. Immediately after vespers the hymn *Veni Creator* will be sung, and the exercises for a spiritual retreat will begin. They will be continued every day during the whole week, viz. in St. Peter's Church, at six o'clock, A. M. and in the Cathedral at at half past six, P. M.

The station churches are the following:

The Cathedral, or St. Peter's Church,

St. Patrick's,

St. John's, and

The Chapel of the Seminary.

The faithful of Baltimore, to gain the indulgence of the Jubilee, must visit their own parish church four times, and the three other station churches, twice.

On Trinity Sunday, after vespers, a solemn Te Deum will be sung in the Cathedral.

A similar retreat will be given successively in St. Patrick's church, in St. John's, and in the chapel of the Seminary.

On Trinity Sunday, at High Mass, all the reverend pastors of Washington and Georgetown will proclaim the Jubilee in their respective churches, by reading to their flocks the Bull of Leo XII. and our Mandate.

A spiritual retreat of a week will be given successively in the churches of St. Patrick, St. Peter, and of the Holy Trinity.

These three churches, and the chapel of the nuns of the Visitation, will form four stations. To gain the indulgence of the Jubilee, the faithful shall visit their own parish church four times, and the three others, above mentioned, twice.

CATECHETICAL INSTRUCTION ON THE JUBILEE.

Question. What is understood by a Jubilee?

Answer. Jubilee means a time of joy and gladness, on account of some signal and public blessing.

Q. How many kinds of Jubilee are there?

A. Two. 1. The Jubilee proclaimed by Moses to the Hebrew nation: 2. The Jubilee, which the Pope, the visible Head of the Church, and Vicar of Jesus Christ, occasionally grants to the Catholic world.

Q. In what did the Mosaic Jubilee consist?

A. In the year of the Jubilee, 1. All Hebrews, who had been sold as slaves to their brethren, recovered their freedom. 2. All those who, compelled by poverty, had alienated the lands inherited from their fathers, re-entered into the possession of them. 3. All those who were involved in debt, were protected from the pursuits of their creditors.

Q. Why did God establish the law of the Jubilee?

A. Almighty God, having rescued the Hebrews from the bondage of Egypt, and introduced them into the land of promise, would suffer none to be for ever deprived of these blessings. Therefore he enacted a law, by which they were, every fiftieth year, to enjoy the privileges of the Jubilee, which we have just enumerated.

Q. What do you mean by the Jubilee granted by the Head of the Church?

A. I mean certain considerable spiritual benefits conferred on all the faithful throughout the Catholic world.

Q. Which is the principal of these benefits?

A. The principal consists in a Plenary Indulgence.

Q. What do you understand by a Plenary Indulgence?

A. A Plenary Indulgence means the total remission of the temporal punishment, which sinners have still to undergo after having obtained the pardon of their sins.

Q. Is not sin also remitted by the Indulgence of the Jubilee?

A. No. The only means instituted by Jesus Christ, in the law of grace, for obtaining the remission of our sins, is the sacrament of Penance.

Q. How do you prove that a sinner, after having obtained the pardon of his sins, has still to undergo a temporal punishment?

A. It is proved, 1st, from Scripture, which contains many instances, in which the forgiveness of sin was not attended by the relaxation of temporal punishment. Moses offended God by his diffidence at the water of contradiction, (Numb. xx. 12,) and though this sin was undoubtedly forgiven him, yet the Lord declared to him, that in punishment of his unbelief, he should not enter into the land of promise. David sinned; a prophet announced to him that *the Lord had taken away his sin*, (2 Kings xii. 13.) but that he would, nevertheless, be visited by numerous and severe afflictions. 2. By the constant doctrine and practice of the Church; from the time of the Apostles to the present day, she has always taught as an article of faith, that satisfaction is an integral part of the sacrament of Penance. She has always required of her ministers, to impose penitential works upon all sinners, who have recourse to them in the sacred tribunal.—She moreover

exhorts them forcibly to inculcate, from the pulpit, the indispensable necessity, incumbent upon all, of satisfying divine justice, and daily to offer the holy sacrifice of her altars, to alleviate the sufferings of such of her children as depart this life, before they have fully undergone the temporal punishment due to their sins.

Q. Why does Almighty God inflict temporal punishments on penitent sinners, whom he has pardoned and received into his friendship?

A. To deter them from falling again into sin. God displays the full extent of his infinite mercy towards sinners only once, and this in the sacrament of Baptism. For every adult who worthily receives this sacrament, is not only cleansed from original and from actual sin, but also exempted from both the eternal and temporal punishments which they deserve. God treats, with much greater severity, those who transgress his divine law, after having been raised by baptism to the dignity of his adopted children, of brothers of his divine Son, and co-heirs to his kingdom. They may, it is true, obtain in the sacrament of Penance, the remission of the guilt and of the eternal punishment of their sins; but they are bound to satisfy divine justice, either in this world, by the laborious works of penance, or in the next by the sufferings of purgatory.

Q. Can we know the extent of the temporal punishment which a sinner has to undergo, after he has obtained the pardon of his sins in the sacrament of Penance?

A. The extent of temporal punishments inflicted on sin, depends on the degree of malice, with which it is committed, and the severity of divine justice. And as no man can pretend either to determine the former,

or to define the limits of the latter, it is evident that this knowledge is beyond the reach of the human mind.

Q. Is not the penance imposed by the confessor, the only temporal punishment which a sinner has to suffer?

A. Were the penance enjoined by the confessor considerable, as it was generally the case in the primitive ages of christianity, it might, in some instances, be equivalent to the whole temporal punishment required by divine justice. But the penances imposed by confessors according to the present discipline of the church, cannot, in general, be considered as a sufficient atonement. For they evidently bear no proportion to those imposed by the severity of ancient discipline, for sins not more grievous, than those committed in our days. Nor can it be said, without impiety, that the church, in her brightest ages, exercised an oppressive and unjust authority over her children, by laying on them burthens unnecessary and unmerited.

Q. How do you prove that the church has the power of remitting the temporal punishment due to sin?

A. This is proved from the holy Scriptures. 1. Christ addressing St. Peter personally, said to him, "*I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*" (St. Matt. xvi. 19.) 2. On another occasion, he thus spoke to all his apostles: "*Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.*" (St. Matt. xviii. 18.) Now the words used by Jesus Christ in both these instances, are unlimited, and plainly import an ample power, granted by him to his apostles;

and particularly to St. Peter, and his successors, of removing every obstacle to our admittance into the kingdom of heaven, namely, sin and the temporal and eternal punishment due to it. Therefore the church has the power not only of loosing repentant sinners, both from their sins and the eternal punishment due to them, but also of remitting the temporal punishment, which, even after their justification, they have still to undergo, either here, or hereafter. This remission of the temporal punishment is called an Indulgence.

Q. How does the church remit the temporal punishment due to sin?

A. In virtue of the superabundant merits and satisfaction which Jesus Christ has offered to his heavenly Father, and of those of the saints.

Q. Is it not derogatory from the infinite merits of Jesus Christ, to add to them those of the saints?

A. No. For all the merits of the saints, are themselves, the fruit of the grace which Jesus Christ bestowed upon them. And therefore, far from lessening the infinite excellence of the merits of the Saviour, they, on the contrary, prove their efficacy, and admirable fecundity.

Q. Upon what principle can it be said, that the satisfactions of the saints are useful to us, and that we participate in their merits?

A. It is a principle of Catholic faith, laid down in the Apostles' Creed, that there exists a *communion* among the members of the church of Jesus Christ: which *communion* implies, not only a participation in the same sacraments, the profession of the same doctrine, &c. but also, that the faithful assist one another by their mutual prayers and good works. Now, how many

saints have there not been in the church of Christ, whose penitential works far exceeded the temporal punishment due to their offences! How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfactions shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared in all the opprobriums and ignominies of her divine Son!

Q. Does Scripture, or the practice of the primitive ages, shew that the church has ever granted indulgences to repenting sinners, in consideration of the prayers and the merits of the saints?

A. Yes. The conduct of St. Paul towards the incestuous Corinthian, affords a striking instance of this. That apostle, upon being informed that a Christian of Corinth had rendered himself guilty of the enormous crime of incest, excommunicated him, by *delivering him over to Satan for the destruction of the flesh, that his spirit might be saved in the day of our Lord.* (1 Cor. v. 5.) But this scandalous sinner having afterwards given proof of a sincere repentance, St. Paul, at the prayers of the pious faithful of Corinth, remitted to him the temporal punishment which he had been condemned to undergo.

The instances of similar indulgences granted by the church, in the first ages of christianity, are numerous. At the solicitation and prayers of the martyrs and confessors, the Bishops, considering the merits of these illustrious champions and defenders of the faith, frequently granted to those who had fallen during the persecutions, absolution from the sentence of excom-

munication under which they lay, and released them from the part of their canonical penance which they had not yet accomplished.

Q. If the principal spiritual benefit of the Jubilee consists in a plenary indulgence, what greater advantage is derived from it, than from many acts of piety, to which a similar indulgence is annexed?

A. 1. When we perform private acts of piety, to which a plenary indulgence is annexed, our hopes of obtaining it, is founded merely on our individual fervour, and compunction of heart. But, during the Jubilee, thousands and tens of thousands of faithful, spread over all the world, raise their souls to heaven, and with uplifted hands implore the Father of mercies to forgive and to spare his penitent children. Our supplications receive an unusual degree of strength and efficacy from their union with those of our christian brethren, a great many of whom are faithful servants and friends of God. Our weakness is strengthened, our confidence animated, our love inflamed, and we fulfil the acts of religion and charity to which the plenary indulgence is attached with greater fidelity and devotion.

2. During the Jubilee, public instructions are more numerous; religious exercises are multiplied; alms distributed; examples of penance, humility, forgiveness, and all other christian virtues daily witnessed. By these external means of salvation, the just are excited to aim at perfection; sinners aroused from their lethargy to a sense of their guilt; they forsake their evil ways, and returning to God in the sincerity of their hearts, consecrate to his service the remainder of their days.

Q. What are the necessary conditions prescribed by the Sovereign Pontiff, to obtain the benefit of the plenary indulgence granted in the Jubilee?

A. They are; 1. To confess our sins with a profound contrition, and a firm purpose of amendment; 2. To receive worthily the holy Communion; 3. To perform with fervour and fidelity the exercises of piety, which the Bishops may prescribe in their respective dioceses.

Q. What other practices of piety are most adviseable to those who wish to gain the Jubilee?

A. Besides the indispensable conditions already mentioned, the following practices are earnestly recommended: 1. Serious meditations on the great truths of religion; on death, judgment, heaven, and hell; on the vanity of the world, the enormity of sin, the terrors of a guilty conscience, the peace and happiness of a virtuous life, &c. &c. 2. Docility to religious instructions; and frequent recourse to both vocal and mental prayer. 3. Voluntary mortification, as abstinence and fasting. 4. Alms; for they *deliver from all sin and from eternal death*. 5. To shun the society of worldlings; to entertain towards all men, even our enemies, sentiments of christian charity.

Q. Can a person gain the plenary indulgence of the Jubilee, if he retain an affection to any of his venial sins?

A. No. For no sin, whatever, can be forgiven, for which we do not duly repent. And therefore as long as the guilt of sin remains, the temporal punishment, which it deserves, cannot be remitted by any indulgence.

Q. What ought a pious Christian do at the conclusion of the Jubilee?

A. He ought 1. To return fervent thanks to Almighty God, for having granted him so great and so particular a favour. For the Jubilee, taking place only every twenty-five years, millions die without partaking of its benefits. 2. To love and cherish the church with an increased fervour and devotion, for providing her children with means of salvation so abundant, and pray for her exaltation and prosperity, through a lively sense of religious gratitude. 3. To beg Almighty God to bless and protect his Holiness Leo XII. and particularly to grant him the abundance of grace which is necessary to govern the holy church of Christ with firmness and ability, and so promote more and more the glory of his holy name and the salvation of the souls committed to his spiritual solicitude. 4. To implore divine Providence to extend her protection upon all the nations of the earth and grant them the blessings of peace. 5. To recommend in a special manner to the Supreme Ruler of the universe, this republic, its president, magistrates, and other officers, and in general all our brethren and fellow citizens of these United States. 6. To entreat the infinite mercy of God to bring into the bosom of his true church, the multitude of those who live out of it; to dispel their prejudices and direct their attention to the study of the heavenly characters, which show her divine origin. 7. To remember with grateful sentiments that he once participated of the spiritual advantages of a Jubilee, and examine whether he has persevered in the resolution he then took of living a pious life; of frequenting the sacraments, and of never abandoning any more the service of Almighty God, and the care of the salvation of his soul.

Q. Is it a great happiness for a Christian to gain the Jubilee?

A. Most certainly, since, by obtaining the spiritual benefits of the Jubilee, and preserving them through life, he removes all obstacles to the immediate enjoyment of God after death.

Q. What is to be thought of those Christians, who neglect to avail themselves of the advantages offered by the Jubilee?

A. If this neglect proceeds from contempt, it might argue that they have lost faith, and they can, with difficulty, be excused from impiety. If it proceeds from indifference, it shews that they are devoid of charity, both to themselves, in not endeavouring to cancel the enormous debt, which they have contracted by their sins; and to God, by refusing to offer the atonement required by his justice, when the means of doing it are graciously offered by his mercy.

PRAYERS,

RECOMMENDED TO BE SAID IN THE STATION CHURCHES.

Invocation of the Holy Ghost.

COME, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

Let us pray.

O God! who by the light of the Holy Ghost, didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts; through Jesus Christ our Lord. *Amen.*

A PRAYER.

FULL of confidence in thy goodness, O God Almighty! I humbly appear before the throne of thy mercy. Look favourably on me, O Lord! in these days of indulgence, when all the treasures of thy grace and tender mercy are unlocked to repenting sinners; cast not off from thy face a prodigal child, who, with an humble and contrite heart lies prostrate at thy feet. I have sinned, O my God! and thou alone knowest both the multitude and the enormity of my transgressions. My whole life has hitherto been contaminated with all manner of iniquity; and from the first dawn of reason to this day, I have ever deviated from the way of thy commandments. But now, O Lord! my resolution is taken: I will be converted to thee—to

thee alone will I live, thee alone will I serve. The hour is come, when thy grace shall triumph over my weakness; with its all-powerful assistance, I shall surmount all obstacles, overcome all difficulties.

Bless, O Lord! the resolution I now form, and the means which I am taking to accomplish it. In thy name, I will proceed with alacrity and an humble confidence in the penitential course, on which, through thy mercy, I have entered. Do thou, most gracious Father, considering the merits of thy son, supply whatever, through the frailty of nature, and the inconstancy of my will, is wanting to my feeble endeavours.

Teach me, O my God! what I am to do, in order to share in the *Indulgence*, which is tendered to me, and not to suffer this most precious grace unprofitably to pass by. Enkindle in my heart the ardours of thy divine love, deeply impress upon it, the fear of thy judgments, diffidence in my own strength, confidence in thy benign assistance. Grant, O Lord! that I may bring forth that *fruit worthy of penance*, without which, the indulgence which I hope to receive, would only increase my guilt, and turn to my utter condemnation.

Let this Jubilee, in which I am allowed to satisfy the demands of thy justice, from the grants of thy mercy, increase my gratitude, inflame my love. Suffer me not to imitate the conduct of those who might think, that nothing more is required—that they are truly converted when they have performed the external acts of religion prescribed in this holy season, recited prayers, visited churches, attended public instructions, confessed their sins, and received the Holy Communion, though their heart is not reformed, and no real change has been effected in their conduct.

Vouchsafe, O my God! to enlighten my mind that I may guard against so dangerous an illusion. Let thy love animate and direct me through this penitential career, and render me truly worthy of the indulgence to which I aspire—not to be more remiss in doing penance for my sins, for which I will continue to offer my feeble atonement as long as I live, but that after having *washed my robes in the blood of the Lamb*, I may, with more confidence, approach the throne of grace, and persevere in thy love. *Amen.*

PSALM L. *Miserere.*

HAVE mercy on me, O God! according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

St. Stephen!
 St. Laurence!
 St. Vincent!
 St. Fabian and St. Sebastian!
 St. John and St. Paul!
 St. Cosmas and St. Damian!
 St. Gervase and St. Protrase!
 All ye holy Martyrs!
 St. Sylvester!
 St. Gregory!
 St. Ambrose!
 St. Augustine!
 St. Jerom!
 St. Nicholas!
 St. Martin!
 All ye holy Bishops and Confessors!
 All ye holy Doctors!
 St. Anthony!
 St. Bennet!
 St. Bernard!
 St. Dominick!
 St. Francis!
 All ye holy Priests and Levites!
 All ye holy Monks and Hermits!
 St. Mary Magdalen!
 St. Agatha!
 St. Lucy!
 St. Agnes!
 St. Cecily!
 St. Catherine!
 St. Anastasia!
 All ye holy Virgins and Widows!

Pray for us.

All ye Men and Women, Saints of God! make intercession for us.

Be merciful unto us. Spare us O Lord!

Be merciful unto us. Graciously hear us O Lord!

From all evil,

From all sin,

From thy wrath,

From a sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

Through the mystery of thy holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and holy fasting,

Through thy cross and passion,

Through thy death and burial,

Through thy holy resurrection,

Through thy admirable ascension,

Through the coming of the Holy Ghost, the Comforter,

In the day of judgment,

We sinners, Do beseech thee to hear us.

That thou spare us,

That thou pardon us,

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our Apostolic Prelate, and all ecclesiastical orders in thy holy religion,

O Lord! deliver us.

We beseech thee to hear us.

That thou vouchsafe to humble the enemies of
 thy holy Church,
 That thou vouchsafe to give peace and true con-
 cord to christian kings and princes,
 That thou vouchsafe to grant peace and unity to
 all christian people,
 That thou vouchsafe to confirm and preserve us
 in thy holy service,
 That thou lift up our minds to heavenly desires,
 That thou render eternal good things to all our
 benefactors,
 That thou deliver our souls and those of our bre-
 thren, kinsfolks and benefactors, from eter-
 nal damnation,
 That thou vouchsafe to give and preserve the
 fruits of the earth,
 That thou vouchsafe to give eternal rest to all
 the faithful departed,
 That thou vouchsafe graciously to hear us,
 Son of God!

We beseech thee to hear us.

Lamb of God, who takest away the sins of the world!
 Spare us, O Lord!

Lamb of God, who takest away the sins of the world!
 Hear us, O Lord!

Lamb of God, who takest away the sins of the world!
 Have mercy on us.

Christ! hear us; Christ! graciously hear us.

Lord! have mercy on us; Christ! have mercy on us;
 Lord! have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

PSALM LXIX.

O God! come to my assistance; O Lord! make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away, a blushing for shame, that say to me, 'tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always, the Lord be magnified.

But I am needy and poor, O God! help me.

Thou art my helper and my deliverer: O Lord! make no delay. Glory be to the Father, &c.

V. Save thy servants.

R. Trusting in thee, O my God!

V. Be unto us, O God! a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord! deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief Bishop, Leo.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord! for thy name's sake, to reward with eternal life, all those who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord! and let perpetual light shine unto them.

V. May they rest in peace. *R.* Amen.

V. For our absent brethren.

R. O my God! save thy servants trusting in thee.

V. Send them help, O Lord! from thy holy place,

R. And from Sion protect them.

V. O Lord! hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God! whose property is always to shew mercy and to forgive, receive our petitions: that we and all thy servants, who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord! the prayers of thy suppliants, and pardon the sins of them that confess to thee; that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord! shew thy unspeakable mercy to us, that so thou mayest acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God! who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplications to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God! have mercy on thy servant Leo, our chief Bishop, and direct him according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O God! from whom proceed holy desires, right counsels and just works, give to thy servants that peace which the world cannot give; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, through thy protection, may be peaceable. *Amen.*

[*Five Our Fathers, and five Hail Marys.*]

Antem to the Blessed Virgin.

We fly to thy patronage, O holy mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. *Amen.*

THE END.

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